

MOUNTAIN

LIFE and WORK

VOLUME VIII

OCTOBER, 1932

NUMBER III

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FOR MANY WINTERS TO COME

MALCOLM ROSS

Over the coal fields of Kentucky another inevitably dreary winter is about to descend. Work and food will be scarce. Practically the only superabundance in the fields will be those vast number of miners who, with their wives and children, will have to divide among them the meagre wages which will not be enough to keep half their number in well-being.

To state these facts is to feel heavy at heart, but stated they must be, for the coal situation has long passed the stage where it can be glossed over with false optimism. In fact, the most promising thing this year is the serious realization of the problem which State and Government officials have lately obtained.

The direct result of this is the request by the State for a loan from the Reconstruction Finance Corporation, the money to be used for the relief of the destitute in forty-one Kentucky counties. A large proportion of the population of these counties is in the coal fields.

Such measures are just. Neither Washington nor Frankfort can neglect people who are hungry and hopeless through no fault of their own. But, in the long view, it must not be forgotten that this is actually an emergency loan, which the State will have to pay back, and which cannot be repeated endlessly, winter after winter, in the future.

Emphasis is placed on this point in order that fears for the future will not be dispelled by the presence of ready cash to swing relief this winter. We must embrace those fears—not let them lull us into a feeling that present palliation of the coal field miseries is the only job ahead.

To be explicit. The essential reality is the collapse of coal mining as a profitable industry. For this the general economic depression is partially responsible. There are idle coal miners who are suffering today for the same reason as idle steel

workers or mill hands. Production of all goods in the United States has slumped badly, and the surplus workers must bear the brunt of this. In coal mining, however, there is an added burden. It so happens that coal has been dwindling in importance for many years. The same number of heat units can be bought much more cheaply today in petroleum than in coal. So long as this condition lasts there will be a weak coal market, and miners will get very little work and low wages. There is no escaping this. The coal operators cannot remedy the situation. They and the miners are in the doldrums together, and that condition is likely to last for as many winters ahead as we can foresee.

Those of us who are interested in social work must take such economic realities into consideration. It makes an essential difference in our point of attack on the problem. Obviously we must supply food and clothing to the desperately poor miners, but—in the long view—we must also do what we can to rehabilitate them permanently.

These two approaches to the problem are already familiar to many through observation of the work which the Friends Service Committee did in the coal fields last winter. These Quaker workers served nearly three million meals to mine children and distributed more than fifty tons of clothes and shoes. That was the straight relief part of the program. They were not, however, content with doing that alone. Simultaneously they set themselves to studying the question of permanent help for these under-privileged people. Dr. Homer L. Morris, field director of the work, spent months in making a survey to discover what work, other than digging coal, the miners could do. The case histories of many families were taken, and from them it is hoped to obtain data to guide the re-placement of surplus miners



THE OLD SECURITY MANY MINERS LONG FOR

in handicrafts, on farms, and in other industries.

Actually, every one of the fifty Quakers in the coal fields acted as an observer to determine the general lines of the eventual solution of this baffling and difficult task. What was done last winter was considered merely a start. Fortunately, it appears now that the Quakers will have another opportunity this winter to build on the same structure. At this writing there are grounds to hope that the State of Kentucky, and possibly West Virginia, will invite the Friends Service Committee to help in the administration of the R. F. C. loan. Again the twin problems arise. Relief will be given where it is most needed, and, simultaneously, the lines of permanent rehabilitation will be more firmly established.

An understanding of the Quaker approach lies less in the details of how children are fed or how miners are led into doing useful work for the

help they receive than in the ethical concepts which guide Quakers in action. The gist of it may be summed up in the precept announced two hundred and fifty years ago by the founder of the Society of Friends, George Fox. He held that there is "something of God in every man," and that the highest social duty is to develop that in others as well as in oneself.

To apply such a concept to a tangled and cantankerous economic question is a bold move. The Quakers have faced it. Logically, it leads them into a neutral position insofar as controversies between operators and miners are concerned. For the operators and townspeople are rightly held to be as much endowed with "something of God" as are the miners.

Being experienced in the ways of men, the Quakers are reticent about announcing their inner urge in the marketplace. Nevertheless, its work-

ings may be observed in the practical details of relief work. It may even explain why the Quakers were allowed to carry on relief last winter in Kentucky counties where other outsiders were roughly handled.

Is it, perhaps, something more than coincidence that the Quaker group and the group formed by Berea and the other mountain schools will both be present in the Kentucky hills this winter, the one concerned with the mountaineer-miners and the other with its older work among the mountaineer-farmers? Is there some bond—of similar aims

and compatible social theory—which will bring the two groups together in united action?

Berea and the other schools know the mountain people as the Quakers, with their brief experience, do not. But the Quakers already have an intimate knowledge of the coal problem which the schools in turn have known only as something on the rim of their sphere.

Certainly the two phases of the mountaineer problem are likely to come nearer and nearer together in the future. This winter seems to offer an opportunity for an exchange of help between two groups eminently suited to work in harmony.

WITH THE FRIENDS IN THE COAL FIELDS

RUTH LOUISE PARKER

It was as to the call to high adventure that I responded to a long distance telephone message: would I be ready in two days to go to the coal fields of West Virginia to aid in the work being done by the American Friends Service Committee? I had known of course of the general conditions in our bituminous coal sections and of the work started last fall by the Quakers. Everyone knows the background facts. Even before the wave of depression submerged the whole country, the coal industry was in the doldrums. The Great War had created an abnormal inflation, calling thousands of men chiefly from the Southern Mountains, into the coal camps. They were our modern forty-niners. Coal meant gold to them; but unlike their prototypes, they carried their families with them and began a new way of life. Wages were almost anything they wanted to ask—twenty, even in some cases forty, dollars a day.* From the chronic poverty of their poor little mountain farms they rose to undreamed-of affluence. Cars, radios, luxurious clothes, houses with electricity, all came within the range of their new



THE HOMES OF MINERS

scale of living for thousands of men and their families. The war ended, the demand for coal tumbled; then in rapid succession new blows were rained upon this deflated and now staggering industry. Substitutes for coal were found in oil and natural gas; better combustion in power plants reduced the amount of coal needed; the mechanization of the mines made it possible for one man to do the work of twenty to fifty men; the depression de-

* According to the Associate Editor of "The Survey," although wages mounted to from \$500 to \$700 in a month, in the peak of the industry, the annual earnings of a miner did not come to more than \$1300 or \$1400. These figures are taken from "The Broken Year of the Bituminous Miner," by F. G. Tryon and W. F. Mc Kenney.

creased even a normal demand; a mild winter did its bit in dealing a blow to a man who was down. The coal operators accordingly now find themselves with twice as many miners on their hands as they need, perhaps a good many more than twice. There are about two hundred thousand superfluous men in the company-owned towns of the Southland—men for whom there is no alternative industry, to whom the company has been paymaster, landlord, store keeper, board of health, insurance company, law and order, dictator. This vast social structure reared by the coal companies for their own good, now crumbles, taking with it all the human material which cannot, even in our mechanistic age, be scrapped as easily as coke ovens, tipples, and the machinery of mines.

It is recognized that the coal companies are up against a problem beyond their power to solve. Many of them are steadily sinking "into the red," others are already bankrupt. There are coal companies who, at a continual loss to themselves, continue to operate, so as to act as a buffer between the miners and the ghastly fate that over-shadows them. These operators are carrying a generous share of the load of necessary welfare work and relief. They are literally suffering with and for their employees. There is, as all the world has come to know, another type of operator who is in the way of receiving much more and undesired publicity. After having ruthlessly exploited their labor, having crushed all unionization, having paid the lowest possible wages and supplied the meanest of living quarters, these mine owners are turning their backs on the human wreckage they have made. Their mines are closed, their tenants are evicted, camps are deserted by the company doctors; and county welfare agents, where there are any, are left to struggle with the problems thus created.

Many men work two or three days a week and end the month a little deeper in debt to the company than they were at the beginning. The scrip in which they are paid (brass tokens bearing the same figures as our current coins), is negotiable only in the company store, where prices range generally higher and sometimes excessively higher than in the chain stores which are usually to be found in near-by towns. The longer these men work for their company, the further will they

sink in debt. They cannot move out, they see no hope ahead, and life drags on. Their wretched hovels have had no repairs for months; their families are in tatters. If they have enough initiative, they may take to bootlegging in their spare time. During this last winter their families lived chiefly on beans, potatoes and corn bread. Early in the season they had some canned fruits and vegetables from last summer's garden. A wife of one such miner remarks that if she could have got more cans, she would have put up more. With a little laugh, half rueful, half apologetic, she adds that the children are now "almost starved and plumb naked."

This is where the American Friends Service Committee comes into the picture. Having heard of the appalling wretchedness in the coal camps, they investigated, then raised funds, receiving a large grant from the American Relief Administration. They placed workers at nominal salaries, to the number ultimately of about fifty, in six or seven states and organized a center in Philadelphia for the gathering and distribution of clothes, shoes, and other necessities. The work began last fall, increased intensively and extensively, spreading into one state after another. When the Quakers entered the field they found facing them a condition similar to such crises as are called "acts of God." To start feeding almost at once thousands of starving children they worked at top pitch in order to cover the field with no loss of time, no false motions. The first move was to get into touch with county officials, school superintendents, Red Cross units, etc. who would undertake to make an examination of the school children so that those who were definitely below standard might be put on the feeding lists in their respective schools. This meant a free lunch on every school day. The enthusiastic cooperation of teachers and neighbors followed as a matter of course; speedily equipment appeared in the form of stoves, cooking utensils, dishes, etc., all located either in a near-by home, or in a company building loaned for the purpose, or in the school itself. The committees showed great pride and initiative in making the temporary lunch rooms as cheerful as possible with oil-cloth covered tables and curtains at the windows. In one case where we took a camp superintendent to see the set-up for the noon hour, he made much appreciative comment

on what was being done, then criticised the dingy walls, and finally, in a grand gesture, declared that he would have the whole room repainted. It was something to see the youngsters stowing away with enthusiasm what for many was their one good meal a day. Indeed we found that at many homes those who were fed at school were sent off in the mornings with no breakfast. To show the care with which the lunches were planned, there follow copies of two of the five menus—one for every school day in the week—which were posted in each center where the meals were served. These happen to be menus for the smaller schools. Those were just the same, only with quantities increased, of course, for schools where two hundred children were fed.

MENU Number 2

For ----- School (39 Children) Tuesday

MILK AND OATMEAL PORRIDGE SUGAR, SORGHUM, PRUNES

FOOD ITEM	AMOUNT PER CHILD	CALORIES PER CHILD	TOTAL AMOUNTS
Milk	1 pint	300	39 pints
Oatmeal	2 oz.	230	4¾ lbs.
Sugar	½ oz.	55	1¼ lbs.
Sorghum	½ oz.	65	1¼ pint
Prunes	6 prunes	100	5 lbs.
Salt			4 oz.
Water			2¾ gal.

MENU Number 4

For ----- School (25 Children) Friday

COCOA, BREAD, PEANUT BUTTER, APPLE

FOOD ITEM	AMOUNT PER CHILD	CALORIES PER CHILD	TOTAL AMOUNTS
Milk	1 pint	300	25 pints
Bread (whole wheat)	2 slices	140	3 loaves
Peanut Butter	1 oz.	180	1½ lbs.
Cocoa	¼ oz.	50	⅝ lb.
Sugar	1 oz.	110	1½ lbs.
Apples	1 Apple	75	25 Apples

It meant often very late night work and a very early start in the mornings to measure out the exact amount of food for each school and then deliver it in widely scattered communities by eight o'clock, so that the local committee might begin the work of preparation on time. Bad mountain roads were sometimes an element in what seemed a kind of obstacle race, but the food always did reach its destination. The children were

fed. I am sorry that I have no copy of what was, I think, one of the interesting menus, that including vegetable soup made with meat. I can still see the youngsters on a cold wintry day scarcely able to wait for it to get cool before they spooned it into their hungry little mouths. The attendant bookkeeping was extremely exacting and time consuming, carried to the point of estimating for every day the cost per child.

To watch the results made all this labor more than worth the effort. One teacher in a camp in Tennessee said to me:

"You know this feeding of the children has been like a laboratory for me. I specialized in dietician studies and saw many experiments carried through in the feeding of white mice; but I have never before had a chance to see what



NOT READY FOR WINTER

influence diet would have on a group of children. Before the Friends came, our children were so apathetic and dull that nothing interested them. At recess they just sat around on the playground; but since they have been having the hot lunches, they run and play, and their cheeks are rosy again.

Many mothers remarked the improvement of their children. One mother said, "Before Annie had the lunches at school, seemed like she was ailing all the time, but now she is right peart."

Cod liver oil supplemented the lunches where the children were most seriously below par. Where it was impossible to supply the hot lunch, a pint of milk a day for each child was distributed by a local milk company. In the most needy districts this feeding with milk was continued after schools closed.

Of course the lunches were a great inducement for the children to attend school regularly. It was found almost immediately, however, that numbers could not go because of lack of shoes and clothes. This pointed directly to the next activity of the Quakers. Visits to the homes of all children on the feeding lists were then made and the most pressing needs were listed—shoes, stockings, dresses, underwear, overalls, and lumber jackets, all with sizes noted. The worker then assembled a package of the needed clothes for each child and the next day distributed them. These visits were a valued means of getting into personal relations with these mountain folk. How much they revealed of the dignity and the suffering of their lives! One caller managed to get down in her note-taking some of the women's racy replies to the necessary questions, which we put as informally as possible. Since we had already become known through the feeding at school, we were willingly given the information we were after. Such an interview as this is fairly typical:

"Come in. Git yerself a cheer," the mother of the family comes forward with a child or two clinging to her skirts. A chair is selected from a semi-circle of a dilapidated set closing in the small open grate, full of big hunks of coal. In my experience the miners always had fuel. Most of the rest of the room was taken up by two large, dingy-looking double beds. The board walls were papered by old newspapers and pages torn from magazines—the only place I ever saw reading matter.

The visitor explains that she has come from the American Friends Service Committee,—“who, you know, are putting the hot lunches in your school.”

“Yes'm, I know. Alma Mary here is not much healthy, but it seems like she is being helped a lot by the hot lunches and the cod liver oil.”

“These Friends want to know something about you all, so I am going to ask some questions, if you don't mind. Will you tell me the names of

all the children and their ages?” There follows a list containing many fine old English or Scotch names: Arthur, Robert, Eleanor, Beauford, Alma Mary, they are all listed with their health reports.

“He is right healthy; she has had the flu; he has never been smart since he had whooping cough last year; she's down with pellagra.”

“And you and Mr. Gordon, how are you?”

“Well, I'm tolerable nervous. He's gone to work, but he's had the flu and can't hardly git 'round. When the mine is working hit seems he must go.”

“Have you a cow?”

“No'm.”

“Do you buy milk?”

“When we can git hit. We git as much as we can and use hit for making bread.”

“Do you remember what you had to eat yesterday? This seems a funny question; but you see, when we plan the children's lunches, we like to know what they have to eat at home. Can you tell me what you cooked yesterday?”

“Well, beans and 'taters. My mind's so short I can't remember. Yes, we had cornbread and some berries I canned last year.”

“Have you many cans of fruit or vegetables?”

“No'm, jest a few left.”

“Have you land for a garden and seeds?”

“Yes, we have our land all fenced in, and we want the Red Cross should give us seeds.”

“What kind of work does your husband do?”

“Loads coal.”

“How many days did he work last month? Twelve? That was all the time the mine was open, wasn't it? And last week?”

“Two days last week.”

“Have you any industrial compensation or a pension from the government?”

“No'm.”

“How are the children off for clothes?”

“Well, Alma Mary, she's 'most plumb naked and barefoot. I told her last week she jist couldn't go to school, but she cried and took on so I had to let her go even as she was. Robert hasn't much, but he'll try to make out, now that the weather is warm. He went all winter with no underwear, and he only six.”

“It has been a very hard year, I know.”

“Yes, we always lived good, but this season, whee! If hit ain't been a sight!”

"The Friends want to give milk where it is needed. You are nursing little Josie, are you not? And Curtis and Arthur are too little to go to school. I'll give you three tickets for milk, so that you can get every week seven cans of condensed milk for each. Open one a day for yourself, one for each of the two little children, add as much hot water, which will make a pint for each. Do you understand?"

Directions are carefully repeated, whereupon a tall man who has been sitting in the background, rises as to address the circle of three or four neighbors who have followed the visitor. Says he, in a voice surcharged with gratitude, "This is a very intelligent woman."

"Oh, no," the visitor explains. "You know this plan was made by the Friends in Philadelphia."

He waves the interruption aside and begins again, "This is a very intelligent woman; and intelligence is the most important thing."

"It has always seemed to me that kindness is the most important thing," is ventured.

"They are just the same!" he exclaims, and the visitor subsides.

In this home visitation certain incidents stand out unforgettably. I recall opening the door in one small shack upon a girl, a beautiful girl of about eighteen lying perfectly inert upon a bed, shockingly devastated by pellagra, her father fanning her, despair in his eyes. Pellagra is a malnutrition disease. How did this poor victim come into such an advanced stage of it? Where was the company doctor? I shall never know the answers to these questions. In another camp I found a one-armed man sitting by the bed of his sick wife who for eight weeks had lain helpless, he told me, because they had been unable to get together the five dollars for a small operation which the doctor had assured them would make her well. The man said, "I've tried and tried and can't ever git five dollars together." He further explained that, being crippled, he was one of the men turned off by the company just before the compensation laws went into effect. From his naturally biased point of view, that law was "the worst thing that ever happened to the miners."

Most of all I am haunted by the memory of a woman with whom I talked across a fence at the close of a beautiful spring day. It was late in the afternoon, and all day long she and her

children had been without food. It was the day when the local Red Cross might be expected in its distribution of rations for families such as hers where there is no bread-winner. These rations are the same for all sizes of families. Said the woman, while she anxiously scanned the road: "Last night I lay awake until the turn of the night, thinking and studying and praying and wondering whether there were any others in the same fix we are and what they are doing to git out of hit." Then she added with a heart-breaking simplicity, "You don't know how it feels when your own children are hungry and you have nothing to give them."

No, I didn't know. While I stood silent, sharing her agony, a little breeze rose and fell as if, it seemed to me, the forces of nature themselves sighed in impotence and pity. Then I said, stumblingly, "We none of us know why all this terrible suffering has come. It is not that God doesn't



WHAT WILL BE THEIR FUTURE?

care, but his children haven't learned to follow his way. When we do, we won't see conditions such as these." Then the woman, grateful for this pittance, said with new courage in her voice, "It does me more good than anything else to talk with a Christian." For her I trust the Red Cross came that day; but for me, since I had to leave her there waiting by the fence, it is as if it had

never come. And there are so many others who are waiting, waiting. What will they do when their despair turns into desperation? History has an answer.

The reason why the Friends were able to work in some counties where strangers are notoriously unwelcome was due to the fact that from their entrance into the field they made it clear that their one and only business was the feeding and clothing of starving children. It was only because they had no entangling alliances with "reds" or unions that they could secure the immediate cooperation of local people including county and company leaders and above all, school superintendents and teachers. Nor were we in any sense connected with political officials or coal operators. We acted the part of non-combatants, neutrals, though not of unconcerned neutrals. We felt the tenseness of the atmosphere, and we knew that, at least at first, we were ourselves subject to a certain amount of espionage. Again and again it was a happy thing to feel this attitude melt into one of real friendliness, even when local pride was hurt by the knowledge that we had seen the nakedness of the land. The Quaker faith that there is something of God in every man, in operator and miner alike, was often a reconciling element.

A special chapter should be written on the teachers of coal camp schools. Most of them are themselves of mountain stock—upstanding, good-looking, fine-spirited. We found that they had themselves been giving to their most needy youngsters food, clothes, and shoes, not to mention books, paper and pencils. In one especially forlorn camp we managed to get back into school some children who had been out all winter for lack of clothes, some of whom indeed had never before been able to go to school. To our dismay we later found them sitting idle, having neither books nor paper with which to work. The teacher remarked that all winter she had had to pay for these necessities for many of her pupils. As a mother said wistfully to me, "Hit takes a right smart to buy books."

It was the teachers who were the best authorities on the condition of the children and their families. It was they who, next to the mothers, were the most enthusiastic observers of the results of the feeding. It was they who knew best

how to make what we had to give go farthest. And they themselves were terribly hard hit by the depression. In one state where it seemed to me the teachers had set no limit to their generosity, I found that for only one month in seven had they received any salary. For the other months they were given warrants or bonds not negotiable at their face value. In another state the wife of a hotel proprietor told me that in their town six weeks before the closing of school, the superintendent had announced that since there was no more pay coming to them, the teachers were at liberty to close the schools and leave—"but they wouldn't desert their pupils, and many of them are having to pay for room and board these six weeks, too." In my wondering realization of the fineness of these southern teachers, I recalled that in a visit I had made a few years ago to certain mission normal schools in the south, I was told that the students were definitely trained to return to serve among their own people instead of yielding to a very natural inclination to find their way into glamorous city life. As I said, a history of this tragic chapter in the bituminous coal industry is most incomplete if it lacks recognition of what the teachers, both black and white, are doing to alleviate the human suffering in their school rooms and in the neighboring homes. All that they did, all that they gave will never be told; but we know that without their help, the work of the Friends would not have been half done. They had little to say about the whole social situation, but it was clear that they were appalled by it.

Appalled we all are. That children of some of our finest American stock, yes, and grown people, too, should live without hope and starve by slow degrees is unbearable, the more so when we face the fact that it is no shortage in production, but rather the reverse that is back of this human wretchedness. Cotton, coffee, shoes, clothes, all are produced in superabundance, while people die for need of these things. Our competitive, unplanned society, has it not worked itself out to this conclusion that we may all see the handwriting on the wall and change our ways? Mental laziness and confusion, political inertia, an unfounded optimism—we met these among the leaders in the bituminous coal fields as one meets them

everywhere, but we met also fear and a realization of impotence and humility on which a better and a planned society may perhaps be built.

This building was a matter of concern to Friends who could not stop short with mere relief, but occupied themselves with projects that might be the first steps towards getting over to these desperate people those spiritual gifts which we usually class under the general term, morale. There are those who are studying the possibility of aiding some of the two hundred and fifty thousand superfluous miners to emigrate into certain farm lands of the Mississippi Valley, a project of uncertain hopefulness in view of the present farming conditions in America. In districts where the sometime miners are in possessions of farms or where land is available for cultivation, it is considered possible to work out a plan whereby the men may labor, say two days a week in the mines and the rest of the time on their farms. The result: money for clothes from the mine; food from the farm. Where possible the Friends cooperated with county agriculturists who had projects for maintenance gardens. One such plan I heard presented to a small community gathering in a lonely mountain school. It provided detailed instruction for the cultivation of a plot 100 by 150 feet from which successive crops with adequate canning and drying might supply food the year around for a family of five. This plan did not take into account that most of the miners' gardens in that section are tipped up on a hillside; and of course it presupposes good weather and no such invasion of blight and insect pests as now are making many Southern Mountain gardens merely lost hopes. However, the gardens are vitally important, as all concerned realize. Many companies freely give as much land as their men can cultivate. Even tiny children become little agriculturists, and when enough seeds are supplied and enough cans for putting up the produce for the winter, whole families have really engrossing projects. I saw the county agriculturist in the school house write on the blackboard this inspiring jingle, which made a great hit:

"A garden and a sow;
A smokehouse and a cow;
Twenty-four hens and a rooster,
And you'll have more than you used to."

In the winter men were started making rush furniture, and sewing circles were organized where the women made quilts. The marketing of these products was undertaken by the Quakers who sent samples to various Meetings. For home use, groups of men were taught to cobble old shoes into decent foot gear; and women made over garments or mended them, or made new dresses and underwear out of material supplied. In one district I found a room full of women gathered to do a day's sewing for which each received a day's ration of food for her family. All of these activities were aimed not only at material results but at heartening and instructing the people. The eager friendly response was one of the very great rewards that came to the Friends.

To some of us the most significant accomplishment of all was found in the residences established by several Friends in different camps. In one case, an idealistic and very charming young couple not many years out of college have taken up their home in a little mining village where they live as their neighbors do in a small company house which was enthusiastically cleaned and painted for them by their new acquaintances. Several other more or less permanent homes are now established in similar localities. Boys and girls' clubs, a forum for the men and women, sewing circles, music and recreation—all follow as a matter of course. This identification of life with the mining folk is a thing which infallibly blesses those who give and those who take. Indeed I myself wonder whether such settlers in the coal camps do not find that they are in the way of receiving far more than they know how to give.

There are certain psychological aspects of such activities as we conducted in the mining field that challenge thought. What does it do on both sides of the line: what does it do to those who play Lady Bountiful on so magnificent a scale, feeding perhaps in one county two thousand children a day and distributing clothes by the bale; and what does it do to those who for the first time in their independent lives are the recipients of charity?

For us, I confess, it was not always easy to keep a spiritual balance while making so magnificent a gesture. Our position would have been a more wholesome one for us if our work had involved more personal sacrifices. We found it sometimes

a problem to avoid accepting the gratitude that the miners could not be restrained from expressing often in touching and beautiful ways. In the frightful pressure under which we worked, it was hard not to become automatic, mechanical, in the distribution of our bounties. On the other hand, we could not let our sympathies submerge us. When the inevitable happened, as it did on occasion, and we saw that because of our own limitations or spiritual inadequacy what we did and what we gave blessed neither those who received nor those who gave, we were overwhelmed by a realization of wrong piled on wrong until the historical causes and the social iniquities back of all we were facing almost drowned us in despair. Not altogether, however; not for long. Some corrective experience, the sweetness of a little child's thanks, or the dignity and honesty of a brave mother or father would revive our faith in the reserves of decency in human nature; and we would find ourselves saying to ourselves:

"In the dirt and scum of things,
There alway, alway something sings."

I remember one Scotch father who, when I was questioning his wife as to the needs of the children, interrupted to say, "I'll tell you how it is with us. Our children haven't the clothes we want them to have to go to school in; and they haven't got the clothes they want; but as long as there are other children worse off than ours, we'd rather you'd give to them first."

An inside view of things affected a change in one's first superficial appraisal of the social scene. When one entered the field and saw the ugly contrast between the poverty of the camps and the still luxurious scale of living of many in the nearby towns who had made their money directly or indirectly from the mines, one was shocked only until one remembered a little story told long ago, the story of Dives and Lazarus. We understand Dives only too well—from the inside. We too are now enjoying our "good things," some-

times very complacently, with slums around the corner and beggars at our doors, beggars for work as well as for bread. Are we not, like Dives, pre-occupied? We think we have done what we can, or are, forsooth, steeled in resentment against those who are openly opposed to an order of society from which we have ourselves so benefited. That we can learn to share as the miners have learned is perhaps too bold and too fantastic a hope. I recall a man who had only cornbread for his family sharing that dull diet with the fatherless home next door. It is this kind of thing that throws a blazing light on the words of Jesus' "Blessed are ye poor." It is only the poor who can live innocently and completely as children do, as the saints have done from Peter and John and Paul and St. Francis to Kagawa. There has been, even in our own day and our own land, one who has some profound truths to teach us in the matter of giving. Kahlil Gibran writes thus in "The Prophet":

"There are those who give with joy, and that joy is their reward.

And there are those who give with pain, and that pain is their baptism.

And there are those who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue;

They give as in yonder valley the myrtle breathes its fragrance into space.

Through the hands of such as these God speaks, and from behind their eyes He smiles upon the earth."

The coming winter looks very dark in the coal fields. Recently I received a letter from a principal of a school in Tennessee saying that only about one-fifteenth of the one hundred and eighteen children in her school had books. I wonder what fraction will have adequate food and clothes in the cold months ahead. There are still those ready to distribute to the needy all that comes to their hands, but their resources are dwindling.

He who would do good knocks at the gate;
He who loves finds the gate open.

—Rabindranath Tagore

Attacking Adult Illiteracy in the Small Community

VIDA L. GRUMMAN

The problems of illiteracy and of the wise use of leisure are fast merging into one larger problem of lawlessness and crime, during this period of forced unemployment. Every community interested in public welfare recognizes as never before the value of wholesome occupation for leisure hours. Leaders in Adult Education are realizing that this is their golden opportunity to provide stimulus and instruction to those who now have the time to learn what they were denied in their youth.

But the crisis which has given time for study has just as surely taken in exchange the money to provide such instruction. At this point the women of the country are given a challenge which they can meet if they but will. They can give aid to worthy individuals, save the state countless dollars, and provide for themselves an outlet for the desire of service. Perhaps my point is best illustrated by giving an example of what the women of one community have been able to do. Other groups have done as much and more.

A member of that particular group decided to find an illiterate and experiment to see whether or not she could help him overcome his handicap. So unfamiliar was she with the actual situation that she remarked to her friends that she would buy a horse, go back into the mountains, and find a man who wanted to learn to read and write. Once she began work she found dozens of adults living close at hand who could not recognize their own names, yet who were hiding the fact and living in constant dread of discovery. At once she recognized how great was the task and how helpless she would be alone.

In the summer of 1931 the Kiwanis Club of that town helped finance the first school of twenty nights, at a cost of six dollars and twenty-eight cents. The teachers were all volunteers. They called at the homes, visited with the mothers about their babies, and gained the confidence of the community. At first the students were shy and hated the idea of starting to school like children; yet the urge to better themselves made them come

the first time, and after that the thrill of learning made attendance easy. The school was started in a little church, because they were accustomed to going there and felt less strange. They sat around a rough table, under a poor light, and fought mosquitoes for the first six nights. But they were so interested in what took place that learning was not hampered. At the end of that time, following the suggestion from the students themselves, they moved to the schoolhouse, which afforded better accommodations.

The students ranged in age from sixteen to fifty-seven, and most of them were men. The mothers had to stay at home with the little folks. They came with various ideas. One wanted English Grammar and nothing else. He explained his "young-uns" never had good marks on their report cards for English. He said he knew why: "They can't write straight if they don't talk straight, and they can't talk straight at school if they don't talk straight at home." So he was there to learn to talk straight.

Another man, aged thirty-six, had a son who had just finished first grade, and with tears in his eyes he said, "I just gotta catch up with that boy." At the end of sixty nights this man had finished the requirements for third grade, was reading the newspaper and taking books from the school library. The mill in which he worked was running only part time, and he told his instructor over and over again how he worked at his lessons on days the mill shut down, and he didn't "mind the off days" as he used to.

Still another man, well past middle age, had a married daughter living in New York City. When she first left home she wrote regularly, but he couldn't answer; so gradually she wrote less and less, until at the time night school opened he had not heard from her in three months. He asked just one thing of school, that it teach him to write to his daughter. His teacher did just that, and it was a real event when the first letter was mailed. Every pupil in the group was interested. They knew his anxiety and the fears that lurked

in his mind. In less than a week the answer came, and the joy of that father when he realized that he need never lose track of his daughter again was equaled only by the joy of the teacher, who realized that she had had a part in the fulfillment of the dream.

It has been mentioned that few mothers could attend evening school. They were not neglected. Women who, because of their own families, could not teach at night, visited the mothers during the day, and lessons were studied while dinner cooked or the children slept.

The school, started by individuals, was finally adopted by the women of the local Community Club and made their special responsibility. All teachers, members of the club, have volunteered their time, giving two evenings a week for actual teaching and many hours for service. Financially it has cost a total of eighteen dollars and thirty-five cents. Thirty-two pupils have been enrolled and nine have received certificates of attainment, which means that they have completed first, second, or third grade. The community as a whole is recognizing the work of the evening school, realizing the tremendous effect it has upon the lives of the individuals and their place in society. The leader is repeatedly being offered assistance of all kinds. One group offers teachers, another offers to pay the light bill, another gives books for the library, and another agrees to sponsor a garden project. So, gradually, it has become the popular thing to be working in some way with the evening school.

Help came to us from outside ourselves, through another venture in adult education. A scholarship was given to us for the 1932 Berea College Opportunity School. The student who received the benefits of this gift returned with such a broadened vision and made such an im-

pression that two scholarships have been presented for this year by local civic clubs.

The program for the coming year is much more definite and more comprehensive, the year's experience having done much to clarify the actual needs. Besides the three R.'s, the students will be given a broader vision through science talks, discussion of local problems, visits to the town and county offices, and participation in community projects. To provide for a well-rounded growth and the development of broader interests will be the aim.

Every community has its group of women who are just as capable and just as willing to help as those of the group just described. They need only to become conscious of the situation in their own locality. Send to Mr. Ray Lyman Wilbur, Secretary of the Interior, Washington, D. C., and get statistics about the illiteracy in your own state and county. Go to the merchants, bankers, expressmen and other public dealers in your town and get the names of the people who use an "X." Visit these people, and with your own sympathy and understanding of the situation show them you really want to help. You will soon have gathered about you men and women to start your first school. From that point on, your pupils will keep you in the "stride" and you will wonder who is receiving the greater benefit, the student or yourself.

If your community lifts one man from the blackness of illiteracy where leisure time is either blank space or lawless action, to the light of literacy where books and the searching for knowledge can fill his leisure, it has benefited not only the one individual, but the whole society in which that man walks, and the state which considers illiteracy a liability.

The person who engages in this task will discover as never before the joy of service.

HOMEPLACE

LULA M. HALE

Homeplace! This name, used by permission of Maristan Chapman, has been given to our first farm on Troublesome Creek in Perry County, Kentucky. Mr. E. O. Robinson, a retired lumberman of Cincinnati, because of his abiding interest and faith in the mountain people, is financing this project.

What are our reasons for being here, and what have we done in this two and a half years' effort? Our aim has been to make our farm and home satisfying to our group of three workers as a family unit, and to plan crops that would bring some cash return, at the same time making the whole simple and practical for this section. We have done little organizing ourselves, but have brought together our people with many existing organized agencies of the government. We know the tremendous value of good reading material,

hence the Homeplace library. Probably no one has greater responsibilities than the home makers of our land. We are trying to anticipate the needs of our girls as the future home makers of Troublesome Creek and to meet those needs in the Homeplace Cooking School.

In the farming end of our project, we are often reminded of the arguments that this is not a farming country. Sometimes we are tempted to believe that it is a "land that eateth up the inhabitants thereof," but when we read the magazines and newspapers, and when we hear the people from the outside world talk, we are inclined to believe that it is a land of peace and quiet. It is not a land of plenty, but we have faith to believe that by better farming methods we can go a long way toward meeting our present needs. Of course there were hours of misgiving and much worry when these first forty-eight acres were to be laid out and planted. We are fifteen miles from a small railroad town and some mining camps; so we made out a sort of program of small fruits, berries, vegetables, some cows and chickens. Then the trouble began. Either this spot was a swamp or that one was too poor. Just where should the chicken lots be? Where the grapes, cherries, and red raspberries? How many strawberry plants did it take to plant a fourth of an acre, or should we start with half an acre? There seemed to be no question about steeper lands, for we knew that they should be in permanent pasture for the cows that were to come later. Many were the trips made to one of the state's Agricultural Experiment Substations and endless questions put to those in charge. The work is not all done by any means, but we have in the ground some three thousand strawberry plants, eighteen hundred red raspberries, five hundred dewberries, four hundred and fifty grapevines, seventy-five cherry and plum trees, and fifty apple trees; we have a small alfalfa plot and twenty acres in grass for the pasture.

The only thing on the place when we bought was a big mule barn which is now being turned into a suitable place for the Jersey cows. For our home



A MAKER OF BUCKEYE POPPETS

we built an eight-room log house with a lovely big back porch floored with large rocks picked up here and there. Our water comes into the kitchen by gravity from a spring fourteen hundred feet up the hollow, and our lights from a Delco. We have built two brooder houses in which we raise a heavy breed of chickens to sell for early fryers, and white leghorns to be kept for layers through the year. We have built four laying houses with accommodations for about two hundred birds. We have made two small hog houses and are raising Duroc Jerseys. The first farm sales were made in August two years ago and amounted to \$15.17, while this August we reached over \$200.00.

The Homeplace cooking school is made up of seven units from nine rural schools. Girls over fourteen are allowed to enter classes, but by special permission twelve-year-olds may enter if they happen to be the oldest in the family. These classes meet once a week in farm kitchens near the district schools, and a college-trained mountain girl with a major in home economics is finding it a great privilege to work with them. Many of the girls saw nothing of great interest in foods work the first few times they came to class. Mere curiosity has been changed to a real desire to know more about how to prepare wholesome food, to have better food, and to preserve a variety for the winter supplies. In the class work an effort is made to give what is needed for this locality. Every girl could go home after each meeting and prepare whatever has been done in class. Not only do we hope to make these classes a real pleasure but we hope to increase interest in music, beauties of nature, and in a richer, fuller home life. A part of each period is given to singing—maybe a ballad or maybe a new folk dance—and to a little heart-to-heart talk about interesting life problems. The girls make their aprons and caps worn in class, and other simple garments; however, sewing has not been stressed as much as cooking.

No season of the year, not even Christmas itself, can rival the rush of "Library Days" with us. At seven o'clock in the morning our beach wagon is brought out, the new shelves slipped in, and it is made ready for the rounds of the day. It takes armful after armful of books to satisfy the many eager readers. At first the books were simply stacked on the ground on newspapers, and everybody squatted about to choose what he wanted. Even yet this method is used when bad weather or

high water stops the wagon at some distance from the school house. We have made more than ten thousand loans in this two year period from our library of seven hundred books. At the request of the teachers a fifteen-minute lesson in rote singing is given at each school house once a week.

Our handicraft department is small, hardly worth mentioning, yet we have sent quite a few dollars back into the homes where the articles we sell are made. We are making great efforts not to duplicate the work of other centers. We trust that one of our buckeye wood dolls, dulcimers, or perhaps a gay woolen blanket will find its way into your home some time.

Not only are we grateful to Mr. Robinson for making this wonderful experience possible for us, but we owe much to others for their helpfulness. The County and Home Agents come to give their personal help to us individually and to have meetings with our neighbors in our home or on our place. The County School Superintendent gives all the cooperation we can ask for. The County Board of Health cannot get to us as frequently as our people would have them. At their clinics, the downstairs of Homeplace is packed to overflowing. Our Child Welfare Conferences are probably typical of those in any rural community center. However, you should see the twinkle in the eyes of one of our workers when the nineteenth or twentieth baby comes in! She knows that ten or twelve examinations, and consultations with the mothers, make the doctor a good afternoon's work.

We would not forget the pleasure the occasional visitors from the outside bring to us, though we rather feel badly when we remember how we take advantage of them for a travel talk or a singing in an impromptu meeting either at the house or at our own little Sunday school in the rural school house near us. And how we all enjoy the Berea extension Opportunity School when it comes our way! We like the lectures, we like the stories. We like the music they give us; and what a bit of joy we experience when perhaps months later a voice comes floating from out some "holler" in one of their songs—

Every round goes higher, higher,
Every round goes higher, higher,
Every round goes higher, higher,
Soldiers of the cross.

Two Poems

ANNE COBB

JAIL

Hit's a weary place,—jail.
A body's health might fail
Tarrying thar too long!
Nothing to do all day,
But doze the hours away,
Or raise a lonesome song.

A sorry man I am
I drank that little dram.
Allus goes to my head!
Lucky hit spiled my aim
Argufying that claim,
Or Jerry would be dead.

A MOUNTAIN DOCTOR

Others may turn them back for tide-bound creek,
Or tarry till the hurricane abate.
Not he. "A sick man has no call to wait.
If road's destroyed, there's other roads to seek."
He rides a-tilt at Death with battle zest,
Hurls him from the pale horse, sets Youth free.
Times too there come, his heart leaps up to see
Glad passing of bewildered souls to rest.
Masterful, having need to be obeyed,
Restoring hope with draughts of tonic wit,
Tender of touch with mother and with maid,
And, like young children, for the Kingdom fit.
Soul-crushing Panic drops her prey and flies,
Clean routed by the laughter in his eyes.

The Asheville Farm School—Pioneers in Educational Method

H. S. RANDOLPH

Pioneering in the field of ideas is not difficult when ancient good becomes uncouth in the nation's thinking. It should not be difficult to blaze new educational trails and lay wider paths, or to build new bridges over the rising waters of a dynamic social order, when the public-minded folk look upon our highly standardized, formalized and rationalized educational system, organization, method, technique, and curriculum as "bunk and hoocy." Our philosophers have told us for more than two decades that our organization, method, and curriculum are in need of serious revision, and our psychologists have demonstrated the scientific worth of new departures in these directions.

Any change in the educational program in organization, method, or curriculum is likely to bring much pain and agony. Superintendents and principals are proud of their routinized distribution of time and labor, their classification, grading, measuring, accounting, accrediting, and hundreds of details all done according to formula. A change from this procedure involves expense, pain, and a new type of training for educators. The teacher is greatly disturbed if he is faced with the necessity of modifying his old method, or changing to a new technique. He dislikes giving up old syllabi, assignments, tested examinations, homogeneous classifications. He displays equal dissatisfaction in facing the necessity of creating new materials, or re-organizing old subject matter. For long he has been the center of the classroom and his materials the substance of education; he finds it difficult to eliminate himself or to subordinate his materials, while he places his pupils in the midst and evaluates them above the most sacred materials, subject matter, curriculum, technique, or organization. Students, to say nothing of parents, are also likely to be distressed by any change from the traditional types of education. Should there be no courses for which to register, they look in amazement; should there be no classes to attend, the essence of their school

disappears; should there be no examinations to pass or fail, they weep; should there be no credits to earn, they mourn their loss forever. These forces have held our public system of education, and too often our private schools, to a straight and narrow path, thereby preventing their adjustment to the ever-changing needs of a dynamic society.

During the past five years, there has been a deliberate attempt to organize the Asheville Farm School on a thorough-going progressive basis. The school is located on a large farm twelve miles northeast of Asheville, North Carolina, in the valley of the Swannanoa River. It was founded in 1894 by the Women's Missionary Society of the Presbyterian Church in the U.S.A. and has operated continuously since its beginning. Its fundamental purpose of rendering an education to the under-privileged boys of the Southern Mountains has been unchanged during these years. However, the method of approach and organization has constantly changed in an endeavor to meet the changing conditions of the mountain people. The reconstruction during these last five years has been in the belief that such an approach to our particular problem would bring results far more desirable than those secured from following the standard educational procedures.

Much gratitude for the new Asheville Farm School herein described is to be given to Miss Edna R. Voss, the Executive of the Board of National Missions and Secretary of the Division of Schools and Hospitals, and to her associates, who have willingly fostered this experiment in a new approach to education in a school under their supervision. The experiment could not have been possible had it not been for their constant encouragement, broadmindedness, and constructive criticism.

A school without classes, courses, curriculum, examinations or credits, that depends not upon the formal or standard approaches or approvals of current or traditional education, but rather

bases everything upon the child's evolving personality and strives to keep that personality ever blooming and growing with new-found interests and activities is not to be realized in a day, but requires months and years. Such a change comes not by revolution but by progressive changes rationally controlled. The Asheville Farm School staff, in building its present program, spent much time each week over a period of four successive years studying and discussing in group meetings the latest psychology, educational theory, and sociology. Each concept of these fields of culture was scrutinized to see how it would help to solve the particular Asheville Farm School problems. The student problem was given primary consideration. It was discovered that all the boys were as the proverbial church mouse; that all came from underprivileged homes in the rural areas of the mountains; that the average student was an educational delinquent; that his average chronological age was 18, and that he was just beginning high school work. The mental abilities of the students varied greatly, ranging all the way from a very low to a very high intelligence quotient. It was also discovered that the average student would stay in school less than two years; he would need to return home for economic or other reasons. Only one out of every half dozen would graduate from Asheville Farm School or any other high school, and less than half the number graduating would ever attend any college.

These facts in hand made it relatively easy for a group of interested educators who were willing to give the student the first and last consideration to come to the following conclusions:

1. The student must learn those things which would enable him to earn an immediate living. This would require certain desirable knowledge, skills, and aptitudes along vocational lines.
2. The school program could not be set up for the graduate or the college entrant, because such students were only a small minority of the entire enrollment.
3. It would be difficult to classify the students into any satisfactory homogeneous groups for common class exercises, because of their very wide range of individual differences.

These facts rather well defined the direction

of the pioneer's trail. In the first place, the school would need to be basically vocational. It would need to provide vocational training along those lines which would enable the student to earn his own living whether he continued in or out of school. Whether he completed a course of study or not, or whether he graduated or not, he must continue to live. In the second place, since the average student attended less than two years, the school would need in this short period which she had him under her influence to give him the fullest and richest experience possible with which to meet his personal life experience, regardless of his intelligence and educational quotient or his classification index. In the third place, the student's life could not be so enriched by following a set or standardized curriculum. Rather, each student must be individually studied in order to estimate his abilities, qualities, interests, and enthusiasms. Then must be forged his individual curriculum, different from the curriculum of every other student in the school. Thus the student would be allowed to follow the bent of his own genius at as rapid a pace as possible. Should he show any special or superior abilities, they would be eagerly detected by ever alert instructors.

Therefore, in order to be true administrators and teachers and to be faithful to the students entrusted to them, nothing remained but to blaze a new trail in educational endeavor. The past five years have been spent in constant pioneering on this new trail. The past year, 1931-1932, has brought these same administrators into the land of delight in their experience. There have been no set curricula, no classes, no courses, no grades, no examinations, no credits, no hurdles to jump. Each student under the constant supervision of his teacher has faced and defined his peculiar life problem and has proceeded to its solution in the way best adaptable to himself. The student's own genius has been allowed to blossom for the first time, regardless of what he was doing. He learned to read and write and to do arithmetic. He delved into the fields of agriculture, business, decorating, English, foreign languages, health, landscape engineering, mechanical engineering, music, physical education, printing, religion, science, social science, and woodworking, not for the sake of the subject or its mastery, but because in the

said subject matter were discovered methods or facts essential to the solution of his individual life problems.

Is the student lost in this maze of possible activities? This question is readily answered in terms of the effective advisory system which ministers to every student. Four members of the staff with special technical training in education head up the vocational and advisory approach to each student. This special group of advisers is constantly checking with all staff members on each student in the school. This system makes it possible to keep in close touch with each student's progress and accomplishments, or any change in his primary interest.

The instructor or supervisor provides all necessary aid in helping the student with any new interest or problem that he may discover at any time. The instructor helps him in formulating a definition of his problem, in the discovery of a desirable method of attack, and in finding materials for its solution. Thus every instructor becomes a personal adviser and supervisor of all students working with him.

A student is not assigned to classes, but to instructors whom the advisory committee of the staff believes are best fitted to help him with his problems. He may have a problem in English, history, biology, religion, reading, writing. At this point suffice it is to say that all students have problems worthy of investigation. The fact that the student is studying his own problem provides the necessary stimulus for successful learning. No pseudo-stimuli are necessary. His problem many times expands into many and varied fields of culture. It may last over a long period of time or for a very short period, depending upon three factors, namely, richness of the problem, availability of materials, and the ability of the student.

In the study of his problem he spends much time with his instructors, and he may need the assistance of several instructors in the progress of his study. He may spend much time in the library and laboratories. Sometimes he may need the use of the physics laboratory; again he may need the biological, and perhaps the chemical laboratories, all in the solution of a growing and expanding problem. All these laboratories, as well as the instructors, are open all the time to

the student, so that he may come and use them at his will. At times the solution of a problem will involve a trip to a city or some mountain peak; if so, the student is free to go. There is absolute freedom to follow the urge of his own soul to learn and to know the worth while things of the world about him in nature or society. He is not bound by anything standardized, no course is required, no curriculum is set. In place of these requirements, the student is placed in a cultural or vocational environment that is being constantly enriched; advisers and teachers are constantly cultivating the situation, aiding him in making every desirable growing adjustment.

Staff members are delighted because they no longer find it necessary to give lectures, prepare for a given recitation, worry the pupil with a set of tests, keep recitation marks and attendance records, all of which contain the seeds of personal destruction. The teacher is free to give himself and to share in a most intimate way his personality with his students. In this way students and teachers work together as research comrades. And what relationship could be more delightful, or under what other conditions would the development of student personality and character come into its fullness so readily as through such sharing of personal experience?

It is at once apparent that the achievements of a student under such a system cannot be adequately measured by any of the standard measures or tests yet devised by our educational technicians. However, available measures have been used by the school to help to check the method and determine student achievement. These have been used with gratifying results in every instance, and it has been discovered that the students have achieved far more than the average under the old system.

Results obtained by the use of one of the widely used standard achievement tests for high school students are shown in the accompanying table. Form A of this test was administered to all high school students on February 2, 1932, and Form B, comparable to Form A, was administered to the same students on May 19, 1932. This span of time was equivalent to one semester's work. This table shows the average grade advancement made by all high school students in the different grades

for the spring semester in four subjects which this test proposes to test, namely language and literature, mathematics, natural science, and social science.

ASHEVILLE FARM SCHOOL

Achievement of High School Students, -
Spring Semester, 1932

Subject Matter of Test	Grade Units Achieved			
	9th grade	10th grade	11th grade	12th grade
Language and Literature -----	1.25	1.25	.85	.50
Mathematics -----	.75	1.00	1.50	.50
Natural Science -----	2.00	1.00		.50
Social Science -----	3.50	.60	.50	.50
Total Units or Grade Achievement--	7.50	3.85	2.85	2.00

These results indicate an average of 1.01 grades in the four subjects for the one semester, whereas the standard average gain over the country at large is only 0.5. Therefore it may be concluded that the method of approach used with students in the Asheville Farm School resulted in more than twice the average standard achievement.

It must be noted that this test did not determine achievement except in four subjects, whereas all students were working along many other lines, such as religious education, agriculture, wood-working, mechanics, landscaping, printing, music, and physical education. In all these subjects the students tested above were constantly achieving higher standing.

The more advanced students showed more nearly standard normal gain, or much less than the students of the earlier high school years. This difference can be accounted for only by the fact that the more advanced students were spending much more time in the vocational subjects than the beginning students, and the test did not touch their achievements along these lines.

Students not yet ready to take the high school tests were given an elementary standard achievement test. This test was administered in two comparable forms, one on September 2, 1931, and the other, May 10, 1932. The difference between

these tests show an average grade increase of 1.22, or .22 above the standard for a year's work. The highest achievement as shown by this test was made by a student from Kentucky. His achievement for the year was 2.5 grades.

The staff members were much more conservative in their judgments than the results of the standard achievement tests would justify. Each staff member reported on each student having done work in his department during the year 1931-1932. In terms equivalent to standard high school units which he earned, their reports showed that the average Asheville Farm School student earned 3.28 standard high school units. Thirty-six per cent of all Asheville Farm School students earned four or more units with an average of five units. Twenty-four per cent of all Asheville Farm School students earned between three and four units, with an average of 3.4 units. Forty per cent of all Asheville Farm School students earned three units or less than three units, with an average of 1.9 units. Under standard high school conditions it is very rare that any student will earn more than four units in one school year; many earn less than four, and some are likely to fail all. No student in Asheville Farm School failed. That forty per cent of all students earned three units or less can be explained in various ways: first, teachers may have misjudged student achievement; second, many of the students were in school for short terms and not for the whole year; third, some students worked out all their expenses during the school year, and therefore could not carry a full program of work; fourth, some students worked on long projects that were not completed within the school year and were consequently not reported to the student's credit; fifth, some students did not have as much mental ability as others, and could not be expected to do standard work.

No standard test was used in religious education until the close of the year; therefore we cannot show any achievement by way of comparative tests. On May 19, 1932, the Bible and Ethical Examination of the Board of Christian Education of the Presbyterian Church in the U.S.A. was administered to all Asheville Farm School students. The average total score was 46, the range from 30 to 74. The highest possible score is 75;

the highest standard norm established for the test is 45.5. The average score of Asheville Farm School students on this test is therefore 0.5 above the the highest standard norm.

It is to be believed, however, that these tests

have not evaluated the real educational accomplishment but rather the by-products that have accrued from a more fundamental development of personality, which is the primary interest of the school.

A NEW AID IN MOUNTAIN WORK

ALVIN F. HARLOW

"There is nothing in all the world so important as children, nothing so interesting," once remarked David Starr Jordan. "If ever you wish to go in for philanthropy, if ever you wish to be of real use in the world, do something for children."

Here is an idea which has been overlooked by many theorists, by many sincere workers for the betterment of society. Man in the past and present, when building a great bridge or dam or railroad, when founding a hospital or university or laying out a hopefully "model" city, has usually done so with an eye largely on the future, and has planned, as well as his finite judgment could plan, for the changes, the expansion, the new conditions expected to appear with the passing years. But far less attention is given to the building of peoples and races; that is a more selfish, an individualistic, matter. We bring children into the world willy-nilly and rear them on a system based on love, something inadequately tempered with judgment; or, if love is wanting, the child becomes a sort of flotsam, to be saved or lost as chance decrees. It does not occur to us that the health and proper rearing of other children in the community, in other communities, and even in other countries, may be almost as important to us as the welfare of our own.

Probably Miss Eglantine Jebb of London had never heard those remarks on children by the big, jovial Stanford University president, but she had the same spirit in her heart, the same con-

ception of the importance of children, as had Dr. Jordon. Born of a wealthy family, sister-in-law of a nobleman, Miss Jebb had the means and the temptation to live a soft and sheltered life, but chose rather to spend all her time in the poorer quarters of London, laboring for the welfare of those whose opportunities had been small. When the great war ended in 1918, the torn and devastated countries of Central Europe were strewn with unfortunate children—many of them orphans, many on the verge of dying from hunger, many homeless, diseased, wounded, or suffering from malnutrition. It may have occurred to Miss Jebb that if in years past there had been more international cooperation for the good of children, there might not have been a war, or a least not so dreadful an aftermath. It did not occur to her to withhold her hand because most of the suffering children were of countries which had just been fighting her own.

She organized in London the first Save the Children Fund for the relief of those innocent war victims in Central Europe, and sought money for its support in debt-burdened England. That first unit is still functioning in London. But a few months after its inception the decision was made that, for immediate service in the war-swept countries, an international organization with Red Cross affiliation would be more efficient. Therefore the Save the Children Fund, late in 1919, combined with a Swiss welfare organization and

international Red Cross officials to form the Save the Children International Union, with headquarters at Geneva and close affiliation with the League of Nations.

This organization has become a world force for the aiding of underprivileged children. It drew up a statement of the cardinal principles of its faith and purpose, officially known as the Declaration of Geneva, which has, in effect, become a sort of Magna Charta for the children of the world. This document declares that the child must be given the means requisite for his normal development, both materially and spiritually; if hungry he must be fed; if sick, he must be nursed; if backward, he must be helped; if delinquent, he must be reclaimed; the orphan and waif must be sheltered and succored, the child must be first to receive relief in time of distress; he must be given opportunity to earn a livelihood and be protected from exploitation; and finally, and perhaps most important of all, he must be brought up in the consciousness that his talents must be devoted to the service of his fellow-men.



WE WANT WARM CLOTHES AND A FULL DINNER PAIL

The League of Nations endorsed this declaration, child welfare agencies in many countries have adopted it as their own, and it has been signed in endorsement by representatives of forty-nine nations, including King Boris of Bulgaria, the Cardinal-Archbishop and the Prime Minister of Hungary, Presidents Cosgrave and De Valera of the Irish Free State, the Prime Min-

isters of Great Britain, Canada, Australia, South Africa, New Zealand and Newfoundland. It has even been written into the Constitution of the new Spanish Republic as Article XLI. The Union, by the way, is the only non-sectarian welfare organization which has been approved by the Pope and mentioned in his encyclicals.

The United States unit, the Save the Children Fund of America, was organized late in 1931, and shortly afterward was formally admitted to the International Union. It took as its first cause the distress brought about by unemployment in the Southern Appalachian bituminous coal mining district. Last winter it aided the Friends Service Committee in the procuring of food and clothing for those children of the region who were menaced by the economic disaster.

For charitable and welfare organizations in America, the past summer has been one of the most desperate in modern history. A tremendously increased need encountered an equally greater difficulty in procuring funds. Some organizations gave up the effort and closed their offices during the summer months, hoping for better times with the coming autumn. Through the exercise of the most rigid economy, and largely through the intense zeal and ceaseless effort of its Director, Dr. John R. Voris, not to mention the devotion and sacrifice of his staff, the Save the Children Fund not only carried on through the summer but succeeded in beginning its cherished project of setting up public health units in the Southern Mountain counties—demonstration centers where a constructive and educational program for child hygiene may be carried out, supported by certain sanitary regulation which will be of benefit not only to the children but to the community in general.

This beginning has just been made in Harlan County, Kentucky, one of the most populous of the mining counties, and one where the need for such a service seemed great, the percentage of unemployed men and the death rate for babies being very high; where there are 12,000 children under six years of age, many of them suffering from disorders caused by malnutrition.

The Fund sent Dr. Iva M. Miller, a physician with many years of experience in clinical medicine and public health in both the United States and China to Harlan last May. She made a survey

of the situation and its needs which won the high approval of the State Board of Health. Dr. Miller had never worked in an environment just like that of Harlan County, and the fact that within two months she was able to grasp the situation and draw up a comprehensive plan of work which won such approbation from the State authorities is a testimonial to her quick adaptability and keen powers of observation.

The Harlan County Relief Association, as it functioned last winter for the distribution of food and clothing, was taken over almost bodily as a sponsoring committee for the work of the Save the Children Fund, the Reverend C. E. Vogel, pastor of the Methodist Church in the city of Harlan, being appointed chairman. At the invitation of the Board of Directors, Mr. Vogel went to New York to lay before them Dr. Miller's plan and his own knowledge of the situation. The Board unanimously approved of both the chairman and his message, and the first unit was established in July under the name of the Harlan County Child Health Demonstration. The staff is composed of Iva M. Miller, M.D., C.P.H.; Miss Florence Dunkelberger, R.N., a public health nurse with several years of experience in Kentucky under the Maternal and Child Health Bureau of the State Board of Health; and W. S. Johnson, sanitary inspector, who has also worked under the State Board of Health with fine success in many other counties. Dr. Miller has also been appointed Assistant County Health Officer.

It is not the aim of the sponsors of the movement to trespass upon the province of the physicians of the community. The plan for Harlan county which, it is expected, will be followed in all other county units—is to organize health centers in various places in the county, either in churches or schoolhouses, where they will be most easily reached from a large number of homes. Mothers will be invited to bring their children under six years of age to these centers for examination and for advice regarding their general physical condition. This will include advice on diet and the preparation of food, on sleep and exercise, and on physical defects of eyes, ears, nose, throat or body. Primarily these clinics will be preventive in character, not curative. To children who are actually ill, medical treatment will be supplied if the parents are unable to afford

a physician. Finally, milk and cod liver oil will be rationed to undernourished children whose parents cannot supply these necessities.

The sanitary inspector's chief job is to see that milk and water, the most important elements in the children's food, are pure. Mr. Johnson has been diligently collecting samples of milk and water in the vicinity and having them analyzed. The County Superintendent of Schools has asked him to safeguard the pupils in all the rural schools by chlorinating the water in the seventy-five wells which supply them. Dairies are laboring to reduce the bacilli content of their milk, and it is expected that all in the county will soon be able to produce first grade milk. Typhoid is more prevalent in the United States than for many years past, and greatly increased vigilance is necessary.

One of the interesting suggestions in Dr. Miller's program is that milch goats be purchased by the Fund and loaned to needy families who will agree to use them for the household milk supply. Goats are as yet unknown in this section, and whether this idea will prove popular is yet a question. A good milch goat can be bought for fifteen dollars, and will sustain itself on scantier pasturage than a cow, which renders the proposal highly important from the standpoint of economy. The high quality of goat's milk has long been known in Europe, and it is strange that it has never been more widely used in this country.

The Harlan County Medical Society and the State Board of Health are in accord with the general plan of the demonstration, and have promised their help in every possible way. As an evidence of this, Dr. A. T. McCormack, head of the State Health Department, has become a member of the Board of Directors of the Save the Children Fund and of the Kentucky Committee sponsoring their appeals for funds.

The organization is hoping, if business conditions improve, to place other child welfare projects in from one to three more counties in the mountain districts in the near future. One of these is Bell County, Kentucky; the others are Campbell and Overton Counties, Tennessee. Misses Belinda Bass and Ruth Parker are at present beginning to study the needs in those counties. Miss Bass had several years' relief and welfare experience with the Near East Relief in the Caucasus, and for the past three years she has

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been with the Jacob Riis Settlement on New York's East Side. Miss Parker has had many years of work with the Y.W.C.A. in China and as a Presbyterian missionary among American Indian children. Last winter she was with the

Friends Service Committee in Southern Mountain relief work.

Finally, the Save the Children Fund hopes, as soon as it prospers sufficiently, to lend a helping hand to the Friends of the Mountain Children.

Lord, give to men who are older and rougher
The things that little children suffer,
And let keep pure and undefiled
The younger years of a little child.

—John Masefield, "The Everlasting Mercy"

SUMMER ACTIVITIES

THIRD ANNUAL OZARK CONFERENCE

On a prominent hill overlooking the White River, near Hollister, Missouri, superintendents, pastors and other Christian workers of the Ozarks gathered for the third Ozark Interdenominational Conference, June 28-30, 1932. The annual conference sponsored by the National Home Missions Council under the leadership of its executive secretary, Dr. William R. King, is of increasing importance to the Ozark Area. The purpose of these annual gatherings is friendly conference and mutual discussion of the common task of the church and other Christian agencies working in the Ozarks, and for fellowship and cooperation in the work. Among those on the program who made addresses or participated in the discussion were the following: Dr. William R. King, Home Missions Council, Dr. Mark A. Dawber, Methodist Episcopal Church, Rev. Roy B. Guild, Federal Council of Churches, Dr. Lewis M. Hale, Pastor of the First Baptist Church, Springfield, Illinois, Dr. J. Robert Hargreaves, Home Missions Council, Rev. C. C. Burger, G. Bryant Drake, M. L. Gillespie, J. H. Jones, Earl T. Sechler, F. G. Wangelin, A. E. Peterson, E. L. Thomas, and others.

One thing that by common consent came to the fore this year was the disposition to enlarge the scope of the Conference as time goes on. While a majority of the denominations at work in the Area cooperated in the Interdenominational Ozark Survey two years ago, it has been generally felt desirable, as the Findings Committee this year recommended, that "we seek a larger fellowship with the ministers of all evangelical denominations in the Ozark Area and make a special effort to secure their attendance at these Annual Ozark Conferences." This desire to have a more adequate foundation for fellowship and understanding in the work of this vast rural area is characteristic of the spirit of the Ozark movement from its beginning.

The Committee also called special attention to the values in many non-church organizations in state and county which "seek to further the eco-

nomic, moral and spiritual welfare of the people," and suggested that the churches cooperate with these agencies as fully as possible. It was also definitely recommended that the proposal to effect a more inclusive organization for drawing together the religious, educational, economic and welfare leadership of the Ozarks be referred to the present Interdenominational Committee for formulation and for report at the next Annual Conference.

The officers elected by the Conference for the current year were: Rev. G. Bryant Drake, Springfield, Missouri, Chairman, Rev. M. L. Gillespie, Little Rock, Arkansas, Vice Chairman, and Rev. H. U. Campbell, Springfield, Missouri, Secretary-Treasurer.

The writer of this brief report on the Ozark Conference presumes that most of the readers of *Mountain Life and Work* are interested primarily in the Southern Mountain area east of the Mississippi River. However, there appears to be a real kinship between the mountain people of these two areas although the two settings are so distinctly separated geographically. It would seem as though a periodical of the fine scope and interest of *Mountain Life and Work* should be of very real interest to the workers in the Ozarks, and possibly the majority of readers may be interested in occasionally reading something about the Ozarks. In any case the courtesy shown in printing articles on the Ozarks and these reports of the Ozark organization since its beginnings about three years ago is, I am sure, greatly appreciated by the members of the Ozark Conference.

—Charles T. Greenway

SINGING IN THE COAL CAMPS

Through the cooperation of the American Friends Service Committee, a group of anonymous friends, and Berea College, four students, Ben Scott, Robert Hendren, Lyle Marks, and Albert Phipps, were enabled to go to the mining camps of Harlan and Bell counties to do recreational work during the month of June. They

were accompanied by Mr. Virgil Smith of the Junior High School faculty, who acted as leader and director of the group. The quartette had prepared programs suitable for recreational entertainments or for religious services, and from their headquarters near Pineville they went out visiting families with Miss Haines of the Service Committee, and making contacts with the mine owners and operators. It was through these contacts that they scheduled appointments for the evening entertainments. In order to cover as much territory as possible they planned to visit a different camp each evening. During their three weeks' stay, they gave eighteen programs at church houses, school houses, and open-air meetings.

The attitude of the people toward the venture was succinctly expressed to the quartette by a woman who was one of the audience one night: "When I heard that your entertainment was free I thought it wouldn't be any good and I wouldn't bother to come, but now that I have heard it I wonder why you don't charge for it," and by a mine owner who said, "Boys, if you will come back, I'll get five gallons of ice cream and the school house for you!"

It was an experience that awakened in the boys new impulses of service and a new understanding of the problems of the people they wished to serve. As one of them observes, "Today, as the situation in the coal field stands, the people are in terrible need of something to occupy their free time. What can they do that will be advantageous and still be a pleasure? There is very little land around a mining camp that is suitable for cultivation, but every spot that is has a vegetable crop." Another challenges us with, "How would we entertain ourselves if we were miles away from any form of recreation? The conditions in many camps are not as desirable as those existing in many places, but the people are just as fine as you will find anywhere. They pay taxes like the rest of the people and where does the money go? They deserve better schools and teachers, better civic conditions, better roads." Another member of the quartette speaks with discernment of the present religious awakening in the mountains, "As we would be driving home from giving a program we would meet groups of people who had

been to a prayer meeting or revival. More people became members of some church during this summer than at any time for many, many years."

At nearly every meeting part of the time was given to general singing, and the crowds responded with great sincerity and enjoyment. One of the boys describes the community singing thus: "The mountain people are sometimes hard to get started in singing but once they are started they sing with all their might and seem to enjoy it to the utmost. They really put themselves into their songs and seem to get more from them than the people who sing classical songs." Readings that the children could enjoy and remember were interspersed throughout the programs; the songs used were folk songs of all countries, spirituals, ballads from the hills, old familiar hymns, and a few simple classics. The instinctive turning toward religion in periods of stress made many requests for programs of sacred music. Everywhere the people expressed the finest appreciation. Though the group avoided the larger centers in order to reach the smaller, more isolated communities, even in the larger camps they found a great need for leadership in recreational and rehabilitation work.

The boys returned from those three weeks feeling that the work they had hoped to do was really only just begun. "If we could have returned to each camp we visited," said the leader, "we could have given them much more because then they would have known us, would have realized that we wished only to help, and we could have centered our efforts on the most vital problems. We could have done more recreational work with the children, and some simple forms of interesting community activities could have been started which the people could carry on alone. Everywhere we sang, we were invited to return—it was only lack of time that prevented fuller realization of our hopes."

One of the distressing effects of unemployment is waning morale. It is a great task to help restore the normal joy of living to a depressed community, to bring back clean fun and laughter to sad-eyed children, to lift for a few days the dark dread of hunger and sickness from a neighbor-

hood. Is there anything more stirring to the imagination, more worthy of our best creative efforts?

YOUNG PEOPLE AT WORK

"I went to a party once with a crowd of country fellows like myself. We had a great time. When they brought out a fine big cake and cut it and passed a big piece to one of those boys he wanted to express how he felt. But he was not good at talking. What he managed to say was: 'This is just what I need.' That's the way I feel. This is just what we've been needing."

So said a man to a crowded schoolhouse full of his neighbors at the close of a week-end "Chautauqua," the seventh we have held this summer. The three nights and two afternoons had included two demonstrations on the best uses of garden vegetables, with stress on eating for health; a demonstration in home nursing; two addresses on practical, immediate phases of better farming, one by the Pleasant Hill teacher of agriculture, one by the county agent; a health program by local boys and girls, coached by one of our extension workers; play and story hours for the children; a program of magic by an accomplished amateur magician; quartette music by Pleasant Hill young people—all enforcing the theme of the opening address, "Live at Home and Make Home a Great Place to Live."

That has been our theme for months. Meeting after meeting has stressed the need for every family to grow its own food and store it for winter. Quantities of garden seeds were distributed to families that could not buy their own: 59 big family packages supplied by the Red Cross, 70 more provided by the gifts of friends. Men were aided to make federal farm loan applications. We pushed the county agent's project of growing vegetables for market to be shipped cooperatively. More than 2000 baby chicks were distributed on a credit plan. We have handled the distribution of Red Cross flour over a wide area. Pig-chains to help boys start raising pure-blooded hogs have a long waiting list of boys. Now we have a summer worker, a high school home economics teacher, to do home demonstration work for women and girls with special emphasis on canning vegetables.

"The children cannot go to school unless we can get clothes for them." A succession of callers who have walked for miles and a stream of laboriously penciled letters tell the same story. "There isn't any work. We can hardly get food, let alone clothes." Conditions get worse and worse as more and more men lose what little work they have had. For a year and a half we have worked with school teachers and other leaders in numerous communities and have helped keep a good many boys and girls in school. One extension worker, an experienced and able woman, is giving her time to this work this summer, calling on families in many communities to learn actual needs, and working to get women to sew for the children of their own neighborhoods. The women in one community have been meeting weekly to sew, while a fine start has been made in other places. We are in a position to do a very constructive piece of work if we can only secure materials: cloth (or clothing that can be made over), thread, buttons, etc. Even one bolt of cotton goods—domestic, shirting, print, or the like—would make a helpful contribution to a community. At present prices it can be secured for a very small sum.

The Gulf, the deep gorge through which the Caney Fork River works its way out of the mountains, is a great place to hunt and fish, a far-away place to live. Church, Sunday school, and even day school are too distant from a large part of that narrow valley to be often attended. This summer came our chance to do some continuous work in the Gulf. Late one dark night we deposited Harry Wellons in Mobery with good company to guide him the rough six miles from there. They would send a wagon back for his bulky equipment: material for Sunday school, young people's meetings, church services, and vacation Bible school; and textbooks, pencils, paper, chalk, and improvised blackboards for an informal day school. The neighbors helped Harry make a meeting house out of an old saw-mill shack. He walked four miles each day to hold a vacation Bible school at Bethesda, farther down the Gulf, with the aid of volunteer helpers. Sunday school and other services are prospering.

The Gulf is one extreme; perhaps the place where the nineteenth vacation Bible school of

the summer is now being held is the other. Ravenscroft is our largest mining center. One hundred and twenty boys and girls have been crowding the Bible school there. In between are a great variety of places—mining towns, country villages, schoolhouses on the highways, scattered neighborhoods far off in the hills, each having a situation of its own. The work must be adapted to the needs of each place. If only a handful of boys and some of their mothers attend in the afternoons, as at Flatrock, night sessions may attract a throng of young people from far and near.

The work of the vacation Bible school rejoices our hearts. The program, prepared especially for us by a leader of unusual experience, is the best we have had. Already about 600 boys and girls have been in regular attendance. Bright-eyed Geneva, aged ten, "toted up the water for the washing" the night before wash day so that she would not have to miss a day from her beloved Bible school. Such stories are frequent. Certificates for regular attendance and seals for the second or third year of attendance are eagerly awaited when the closing program of each school is held, with a large part of the community in attendance.

There is no time to tell of scout activities, rich in meaning for the boys of numerous communities—two workers who are Eagle Scouts and one a Life Scout have made this part of the work better than ever before; nor of 4H Club work for girls and work with children of surrounding communities that we plan to do in preparation for the Community Fair; nor of our hopes for at least brief camps for boys and girls, with all that such experiences would mean to them.

We ought to tell of the regular religious activities: Sunday school, church services, Christian Endeavor, Girl Reserves, and children's club at Pleasant Hill; preaching at six other places with large attendance; weekly Bible study and prayer service at DeRossett; weekly young people's meeting at Eastland. If you could only see the crowd of young people that gathers for any meeting, even if it means walking miles, you would feel something of the challenge we face.

The development of leadership among a fine company of local young people who have assisted with the work is a real cause for rejoicing. At

one time twenty were helping in the Bible schools that were going on. The total is much larger. More than one Bible school has been brought into being by them, they have done most of the work in several, and they are leading in other activities.

Needed the year 'round, this work is possible in summer because workers are available. What a company it is this summer, thirteen in all: teachers, college students, our own Academy young people. Berea, University of Tennessee, Smith, Nebraska Central, Guilford, North Carolina, Penn (Iowa), North Carolina College for Women, Greeneville Teachers College (North Carolina) and Milligan (Tennessee) are represented. Possessing a surprising array of abilities, they do an astonishing amount of work as if it were fun; and the material return is barely more than maintenance. What they are meaning in the lives of folk is beyond calculation.

—Edwin E. White

THE SINGING GAMES COURSE

"There goes the gong. Let's hurry." Girls ran down the winding path that led to the Community House, and snatches of talk came from them as they went. "Who would have thought we would learn to carve these cunning wooden animals when we came to learn singing games?" . . . "Listen! I hear the piano. Three cheers! I wonder what song we will sing first." . . . "I hope it is the Polish folk song, 'Near Krakow.' I love it." . . . "If we give Mr. Zanzig his choice it will be 'The Snowy-Breasted Pearl.'" . . . "If Mr. Eaton is back he will want to hear Patty sing the lovely mountain ballad she taught us." . . . "Where is Mary? Oh, she has probably gone ahead to be sure to get her favorite instrument for the rhythm band." . . . "Did you know the rhythm band is going to play 'March Militaire' on Community Night?" . . . "I hope we can do all the singing games; I wouldn't know which one to leave out, would you? Well, here we are."

These girls joined the Singing Games group in the large community room of the John C. Campbell Folk School—and such a representative group! There were students and teachers, heads of departments and heads of schools, weavers and farmers, young and old—from Berea College; Pi

Beta Phi School at Gatlinburg, Tennessee; Penland, North Carolina; Rabun Gap, Georgia; Pleasant Hill, Tennessee; The Spinning Wheel, Asheville—besides the many of the folk school family and Brasstown community. All had gathered for a two weeks' rural life conference with special emphasis on the part which folk games, folk songs, folk art can play in our life.

It took real vision to see the possibilities of a Danish Folk School in an American community, and it required a rare ability to be able to promote and to succeed in such a project. One has only to visit the Folk School at Brasstown, North Carolina, to realize how completely Mrs. Campbell caught the spirit behind the Danish Folk School and how successfully she has adapted it in a Southern Mountain community.

Gruntvig, who out of his love for Denmark conceived the theory of the Danish Folk School, granted the value of scholastic knowledge and the part that books must play, but facts he regarded as valuable only as one had the desire and will to use them. He believed that unless education could link culture of toil and culture of books in the service of a better manhood it was useless. To quote Gruntvig, "The first and most important office of a school for the people must be to arouse desire—desire for a truer and deeper understanding of life. Not through books primarily are people stirred to a higher life, but by contact with personality."

We of the "short course" last summer felt that a real folk school experience was ours. We felt it in the emphasis placed on the cultural values of all that we did; and we felt its directing personalities. Who could be more fortunate than we, who came in contact with a man capable of sharing with us his keen appreciation of the whole field of music—Mr. Augustus Zanzig, a real artist whose interest in the folk songs of all countries as well as the songs and ballads of the Southern Mountains not only had a cultural value, but kindled a spiritual spark that will change to some degree the lives of all of us. Nor will we soon forget Mr. Allen Eaton. He has a rare gift, that of being able to see beauty in its simplest forms. The crudest kind of production was beautiful to him if it was a sincere effort to express an idea. Through him we gained a new appreciation of

the mountain arts and crafts. We learned to see a thing of beauty in a rag rug, a bed throw woven by a woman living in an isolated cabin without even a loom; who nevertheless had the urge to create something with the few colored rags that she had.

Only through the study of the function of the John C. Campbell Folk School and its place in the community does one feel the personality behind it. One sees a thriving community, appreciating and creating its own mountain crafts, gaining a knowledge of scientific farming, and thereby raising the standard of production on the farm and in the home itself. One sees many homes that used to be barren, now with the beginnings of colorful gardens. It is more than theory, more than efficiency in practice which is needed to bring about such changes, it is character itself. The secret of these changes lies in the character of the leader, Mrs. John C. Campbell—the third of those personalities which together made the short course at Brasstown an unusual and stirring experience.

Many of the participants in the Singing Games developed signs of being enthusiastic teachers eager to pass on these new games to others. In the coming winter months there will doubtless be many girls and boys, and men and women who will abandon their cares for an evening to have a happy social time learning and playing these games together.

Could any of you have looked into the library the last morning, you would have seen every one dressed in "city clothes" listening intently to the dulcimer which Pattie Ritchie was using to accompany her singing of the favorite mountain ballad, "Down in the Valley"—an ending in character with such a unique experience.

—K. Helen McKinstry

WEAVING INSTITUTE AT PENLAND

During the last week in August, The Penland Weavers and Potters sponsored the third annual Weaving Institute which is conducted each summer by Mr. Edward F. Worst, noted authority on hand weaving. Over twenty people from nine different states and the District of Columbia were attracted to the remote settlement in the Carolina

mountains to take advantage of this week of study under Mr. Worst's supervision. Occupational therapists, weaving teachers, individual weavers, art teachers, and community workers made up the number.

The course consisted of instruction in cloth analysis, draft writing, tie-ups for multiple-harness looms, and an intensive study of various types of advanced weaves. Through the direct and expert methods of Mr. Worst, double weaves, summer and winter weaves, crackle weaves, and linen weaves, all of which are commonly believed to be of too intricate a workmanship to be readily mastered, were added to each student's repertoire of designs and patterns.

Instruction was also given during the week in basketry, leather-tooling, and pottery-making. Mr. Louis Worst, a teacher of crafts in one of the public schools of Chicago and son of the Weaving Master, conducted the classes in basketry. These classes were well attended by the local people in

the Penland community and by many of the weaving students when there was opportunity for a brief diversion from their work at the looms.

Prior to the week of the Institute, Miss Kathleen Campbell and Miss Naida Ackley, Occupational Therapists in the State Hospital at Marion, Virginia, very generously gave free instruction in leather-tooling and wood-carving to the crafts workers at Penland. These fascinating lessons were continued at night during the Institute when it was possible to arrange them.

Two people accompanied their weaving friends to Penland and remained to spend pleasant hours in the pottery where they learned to fashion out of clay interesting vases, bowls, and tea tiles. The instruction in pottery was given by Mr. Howard C. Ford, Assistant Professor of Art in Oklahoma Agricultural and Mechanical College, and by Miss Rissie Tipton of Penland, student assistant.

—Bonnie Willis Ford

IMMIGRANT GIFTS TO AMERICAN LIFE.

ALLEN EATON. *New York, Russell Sage Foundation, 1932.*

Reviewed by Clementine Douglas

Those who feel that not only the life of the immigrant, but our mountain life as well, holds value and beauty which "must be cherished and welded into the common life of our nation," will find particular delight and inspiration in Allen Eaton's recently published "Immigrant Gifts to American Life." Written as a record of certain "experiments in appreciation," it is concerned with efforts to bring about a new concept of Americanization, to foster a consciousness and a pride in the immigrant in the gifts he brings, and an appreciation by our native born of these gifts, of this "wealth that is ours for the caring." "There is no danger I think," Mr. Eaton writes, "that we cannot Americanize our immigrants; the danger is rather that in the process we may overlook and lose some of the best elements which we need in the building of our national life." (A message to use in the mountains, too!)

The particular "experiments in appreciation" described took the form of arts and crafts exhibitions. In seeking to unify the interests and efforts of the many groups of peoples concerned, "it was necessary to find some common medium." Music, dance, and the crafts were chosen because they combined beauty with human interest, and "when minds and hands are used to fashion beautiful objects, an alphabet is created which may be understood by all peoples everywhere." The events recorded took such forms as the Arts and Crafts of the Homelands Exhibition at Buffalo, at Albany, and at Rochester, America's

Making Exposition in New York, and the Folk-song and Handicraft Festivals of Canada.

Delightfully human and informal chapters describe the treasures exhibited and their owners, with illustrations that will make this book a cherished possession; practical chapters outline methods for organizing and conducting exhibitions, ranging in extent from one that may be celebrated in a one-room schoolhouse to one of such scope as America's Making.

Among those listed of "the countless men and women from other lands who have become citizens of our country and who have added to our cultural wealth values which it otherwise would not have had" is Anna Ernberg. "After coming to the United States, she established her place as a teacher and craftsman in several cities of the North, but came to feel that the greatest need for help in weaving was in the mountain sections of the southern states where the old handicrafts were dying out and where there was no modern substitute for them. This development in the handicrafts of the Kentucky mountains marks a distinct contribution to the field of social work."

As "Resources for Future Exhibitions," Mr. Eaton selects for us many art treasures of America, gifts by those of foreign birth to enrich the lives of all of us. Not only is one given a sense of a deeper, truer patriotism, but an increased understanding of art as well, quickened by the sensitive, sympathetic, and creative appreciation of the author. "Art when really understood, is the province of every human being . . . It is not the thing which is done that makes a work of art, it is the manner of doing it . . . These help us to understand that art in its true sense, whether it be folk or fine, is the expression of joy in work."



CONSERVING MOTHERHOOD

A Report on the Frontier Nursing Service

Mrs. Mary Breckinridge, Voluntary Director of the Frontier Nursing Service, allows us to publish this statement concerning the work of that organization. The statement was prepared by Dr. Louis I. Dublin, Third Vice-President and Statistician of the Metropolitan Life Insurance Company and President of the American Public Health Association, after he had studied the records of the Service. Dr. Dublin is reported as saying verbally, "I know of no record like it in the whole history of the United States." Mrs. Breckinridge herself adds, "Our aim now is to train and qualify, in our demonstration area, other nurse-midwives to serve other parts of rural America until we can bring down the loss of American mothers and babies to the lowest possible level. We have already begun to pass on our seasoned nurse-midwives to other organizations in other sections asking for them and supporting them."

—Editors

This study covers the tabulation of the first one thousand midwifery cases of the Frontier Nursing Service. All of these women registered with the service during pregnancy and were cared for during delivery and were followed up for one month after delivery.

The patients cared for were, for the most part, young women. Seventeen per cent were under age of 20 and 28 per cent between 20 and 25 years. A total of 45 per cent were registered under the age of 25.

Eighteen per cent of the cases receiving care were primiparas, that is, were bearing their first children. Among the 167 women under the age of 20, 109 were in their first pregnancy. Two hundred eighty-seven women, or 29 per cent, developed one or more puerperal abnormalities during pregnancy and in 130 cases, the service of a doctor was called for. This proportion of abnormalities is lower than is usually found in the general population and is lower than in other series where excellent care in pregnancy has been available. Only two of the thousand cases developed eclampsia, although there were 172 cases with toxic symptoms which might have developed seriously without the care which the nurses rendered. Delivery complications occurred among 366 women, of which the commonest were hemorrhage, pro-

longed labor, and laceration. The number of these cases, however, is much less than usually occurs. In only 52 cases was it necessary to obtain the service of a physician during labor. Forceps were used 9 times.

The most important single result of this work is that not one of the women died as the direct result of either pregnancy or labor. There were two deaths in the series; but in one of these, the cause of death was chronic heart and kidney disease and in the other, it was chronic heart disease. Neither of these two could properly be ascribed to the maternal state. They would probably have occurred under ordinary conditions.

Another important result is the small number of stillbirths. There was a total of 26 stillbirths among the 1,015 babies. This figure is one-third less than usually occurs in the general population of the United States. Another end result is the number of babies that die within one month after birth. There were 25 such deaths out of 989 babies born alive. In the general white population of Kentucky, there occur 36 such infant deaths in 1,000 livebirths, which represents a saving of one-third from that in the general population.

Finally, it is important to note that the mothers and babies were discharged at the end of the month in good health. Out of the thousand women who were visited up to within four weeks after delivery, 96 per cent were reported by the nurse as in satisfactory condition.

The study shows conclusively what has in fact been demonstrated before, that the type of service rendered by the Frontier Nurses safeguards the life of mother and babe. If such service were available to the women of the country generally, there would be a saving of 10,000 mothers' lives a year in the United States, there would be 30,000 less stillbirths and 30,000 more children alive at the end of the first month of life.

The study demonstrates that the first need today is to train a large body of nurse midwives, competent to carry out the routines which have been established both in the Frontier Nursing Service and in other places where good obstetrical care is available.

MOUNTAIN LIFE AND WORK

Helen H. Dingman ----- Editor

Dr. William James Hutchins ----- Counsellor

Orrin L. Keener ----- Associate Editor

May B. Smith ----- Associate Editor

CONTRIBUTING EDITORS

Dr. Warren H. Wilson ----- New York City

Mrs. John C. Campbell ----- Brasstown, N. C.

Mr. Marshall E. Vaughn ----- Berea, Ky.

Dr. John P. McConnell ----- East Radford, Va.

Dr. Arthur T. McCormack ----- Louisville, Ky.

Dr. E. C. Branson ----- Chapel Hill, N. C.

Dr. John Tigert ----- Gainesville, Fla.

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CONFERENCE, 1933

March twenty-eighth to thirtieth are the dates chosen for the next annual meeting of the Conference of Southern Mountain Workers. The program will be almost entirely based on interpretations of the two regional studies which have been in progress during the last two years—The Economic and Social Study of the Southern Appalachians, conducted by federal and state agencies, and the religious and educational study directed by the Institute of Social and Religious Research.

SAVE THE CHILDREN FUND

Reports of grave needs in some of our mountain sections are coming to the office this fall. Many centers are being faced with acute relief problems without the resources to meet them. There are children who will be hungry this winter unless they receive outside help and many will

not be able to go to school because of the lack of adequate clothing, books and school supplies. In one county a man who has taught thirty-five years reports that he has never known conditions for school children to be worse.

To consider these needs the Save the Children Fund held a conference in Pineville, Kentucky, September 29th and 30th. About forty people were in attendance. There were representatives from the staff of Save the Children Fund as well as ministers, social workers and other interested citizens from five counties of Kentucky and Tennessee. Immediate programs of relief and constructive child welfare programs for the future were planned and discussed. The Save the Children Fund will not only carry on its own county work in the Southern Mountains but will cooperate through the Friends of the Mountain Children with established schools and centers in helping to finance particular projects with children.

FALL MEETING OF THE GUILD

A great joy of the fall meeting of the Southern Mountain Handicraft Guild is the privilege of visiting one of our mountain schools or centers. This year the members journeyed across Pine Mountain to the Pine Mountain Settlement School, one of the most artistic of our mountain centers. A more beautiful time for the visit could not have been chosen. The October coloring was at its height. As the logging train made its steep ascent it was hard to differentiate the exclamations expressing wonder at the glory of it all, and fear at the possible danger should something give way. The crossing was a most thrilling and breath-taking experience and the visit at the school a happy and memorable one.

Despite the depression and the distance fourteen producing centers were represented by about thirty people. Great interest was shown in the Guild exhibit that is now being assembled for the American Federation of Arts and which will be circulated by them throughout the country. Anyone wishing to have this beautiful collection of mountain crafts come to his town or city can get information in regard to it by writing to the office of the Southern Mountain Handicraft Guild, Berea, Kentucky.

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OUR CONTRIBUTORS

MALCOLM ROSS appears in Mountain Life and Work for the second time in this issue. He is the author of a book, "Machine Age in the Hills," soon to be published on problems of the mining situation.

RUTH LOUISE PARKER, after years with the Y.W.C.A. in China, and as a Presbyterian missionary among American Indian children, worked in the mining section of the mountains with the American Friends Service Committee last winter, and is helping this year with the work of the Save the Children Fund in Tennessee.

VIDA L. GRUMMAN is the wife of the Director of Extension, University of North Carolina. She is teaching school this year in a North Carolina mill town.

LULA M. HALE is the Director of "Homeplace."

ANN COBB, author of "Kinfolks," has written much poetry about the mountains.

H. S. RANDOLPH is the Superintendent of Asheville Farm School.

ALVIN F. HARLOW of New York has written other articles on the Southern Appalachians.

CLEMENTINE DOUGLAS is Director of The Spinning Wheel, Asheville, North Carolina, and one of the Directors of The Southern Mountain Handicraft Guild.

*Students earning all or part of their expenses
cooperated in printing this magazine at
the Berea College Press*